

# They Give to the Poor, the Orphan and the Captive

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## THEY GIVE TO THE POOR, THE ORPHAN AND THE CAPTIVE

In Sahih al-Bukhari and Muslim, Ibn Abbaas radhiyallahu ‘anhu said the Prophet sallallahu ‘alayhi wa sallam was the most generous man, and he was the most generous in Ramadhaan when Jibreel ‘alayhi-salaam would come down and review the Qur’an with him. Jibreel would come down and review the Qur’an with him every single night during the nights of Ramadhaan. When Jibreel ‘alayhi-salaam would come and review the Qur’an with the Prophet Muhammad sallallahu ‘alayhi wa sallam, he was more generous than the free blowing wind. Why did Ibn Abbaas radhiyallahu ‘anhu compare the generosity of the Prophet sallallahu ‘alayhi wa sallam to the free blowing wind? Number one, to show you how quick, fast and speedy he was – he was hastening to give charity at the speed of wind. Number two, it is also to show you that he did not discriminate. The wind touches everyone and that is how the charity of the Prophet sallallahu ‘alayhi wa sallam was – it touched everyone.

Ash-Shaafi’ee Rahimahullah said I wish for one to be generous in Ramadhaan, to follow in accordance with the Prophet Muhammad sallallahu ‘alayhi wa sallam – because many get occupied with worship and neglect the charity aspect. In previous Khawaatir, we mentioned how the Salaf said that Qur’an and charity in Ramadhaan have no third to them – meaning they have no equivalent to them.

When you are dealing with Allah, it is not about giving a lot – it is about giving, even if it is not a lot. One dollar could be worth more than a million. The Hadith in Sunan an-Nasa’ee:

سَبْقَ دِرْهَمٍ مِائَةُ أَلْفِ دِرْهَمٍ

A Dirham surpassed a hundred thousand Dirhams.

One dollar can get you more reward than a million dollars. If all you have is two dollars and you give one dollar, you are giving half of your wealth. For a millionaire to get the same reward you got, he has to give millions in order for him to have given half of his wealth.

When you give charity, keep in mind that you should be humble. You should feel honoured that you were allowed to give. You should be overwhelmed that Allah gave you and you gave for the sake of Allah, and you should be ecstatic that someone accepted. What I am saying is you are only really doing yourself a favour.

...وَمَا تُنفِقُوا مِنْ خَيْرٍ فَلَا نَفْسٌ كُمْ... ﴿البقرة: ٢٧٢﴾

And whatever you spend in good, it is for yourselves. (Surat al-Baqarah: 272)

If the poor beggar does not get it from you, Allah is going to provide him. Feel honoured that Allah honoured you, by allowing you to give him. What I am saying is give, say thank you to the one you gave and say Alhamdulillah to Allah. You are not doing anybody but yourself a favour.

Also keep in mind, do not belittle any good deed:

لَا تَحْقِرُنَّ مِنَ الْمَعْرُوفِ شَيْئًا

Ibn Umar radhiallahu 'anhuma used to carry sugar, which would possibly be interpreted today to mean like candy. They would say why would you give this in charity? He said because I love it and Allah said:

كُنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ... ﴿٩٢﴾ آل عمران: ٩٢

By no means shall you attain Al-Birr (piety, righteousness, etc; it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love. (Surat Aali 'Imraan: 92)

One time, Umar gave a grape. They said a grape? That does not quench a thirst or fill a stomach. He said:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ الزَّلْزَلَةُ: ٧

So whosoever does good equal to the weight of an atom (or a small ant), shall see it. (Surat az-Zalzalah: 7)

On the scale, Allah will bring something that is the weight of a mustard seed, so he told them this grape is more than the weight of a mustard seed.

We told you how Abud-Dahdaah radhiallahu 'anhu read the verse:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا... ﴿٢٤٥﴾ الْبَقَرَةُ: ٢٤٥

Who is it that would loan Allah a goodly loan? (Surat al-Baqarah: 245)

He told the Prophet sallallahu 'alayhi wa sallam, Allah wants a loan from us? The Prophet sallallahu 'alayhi wa sallam said yes. He said give me your hand O Prophet of Allah, I give you my orchard of dates – that was where he was living, and it was the best of many properties he owned. He told his wife we have given this to Allah and the Prophet sallallahu 'alayhi wa sallam. She took her kids, took the food out of their mouths and pockets and put it down.

Give with kindness and secrecy and do not let anyone feel you are above them. The wealth you have is not even yours, do not think it is your wealth. In many verses in the Qur'an, you will find that Allah attributes this wealth to Himself, but then there are some verses where He attributes the wealth to us. There is no conflict – it is the wealth of Allah, but it is yours to be tested with. That is why it is yours – to be tested and nothing else.

Do not be materialistic and say I am poor. Do not ever do that because you are a walking millionaire, even if you do not have a penny in your pocket or in your accounts. I read statistics where they said that a heart transplant costs more than a million dollars, a kidney transplant costs close to a million dollars, and an eye transplant costs nearly half a million dollars. Your ear and your hearing – a million. Your eye and your eyesight – a million. You are a walking billionaire.

I used to know a man many years ago – he was a multimillionaire and he had an accident. When he used the bathroom, they had this little plastic pouch on his side where the waste would go in and he has to empty it. He has to go to the bathroom and empty that pouch. They tried to do many operations, but they were all unsuccessful. He said Wallahi if I can give all my millions and borrow millions more equivalent to them to fix this, I would do it. What is he trying to do? Why is he willing to pay millions and borrow millions more? So he can sit on the toilet. Do not look at your account for your measure and level of wealth, go look in the mirror – you are a walking billionaire. Wallahi, you are more than a multibillionaire just with Laa Ilaaha Illallah in your heart.

Be generous. In this month, be generous with that wealth Allah gave you. In Sunan at-Tirmidhi, the Prophet sallallahu 'alayhi wa sallam gave an oath. He said:

وَاللَّهِ مَا نَقْصَ مَالٌ مِنْ صَدَقَةٍ

It is the same in Sahih Muslim, without the oath. Your wealth will never become less when you give it in charity. Do you believe your Prophet Muhammad sallallahu 'alayhi wa sallam when he speaks? He said Wallahi your wealth does not become any less than when you gave charity. If you have doubts, this is when your belief in Muhammad sallallahu 'alayhi wa sallam comes to a test.

The purification you get out of the charity you give is a sufficient return.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلَّ عَلَيْهِمْ... ﴿التوبَة﴾:

Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. (Surat at-Tawbah: 103)

Your charity is a purification for your wealth, a purification for your health, a purification for your Imaan, and a purification for your deeds. If you have five hundred and you gave one hundred in charity, Wallahil-'Adheem your wealth did not become any less. Somebody might say how can you say that? I can only say Wallahi, because my beloved Muhammad sallallahu 'alayhi wa sallam told us it is not going to become any less and I trust him, just as we all do trust him more than we trust our own selves.

Humans are prone to wanting to see their cash with their eyes – in ledgers, accounts and in their pockets. A charity you gave is means that Allah will save you from possible health ailments – maybe a mere cold you were going to get. You gave that one hundred sincerely for Allah, but you would have probably got a cold – you have to go buy medicine, days off work, you have to go to a doctor, not mentioning the agony.

﴿٣٩﴾ ... سَبَا: فَهُوَ يُخْلِفُهُ... وَمَا أَنْفَقْتُم مِّنْ شَيْءٍ

And whatsoever you spend of anything (in Allah's Cause), He will replace it. (Surat Saba': 39)

Allah promised you that when you pay, you are going to be recompensed – Allah said it. You gave one hundred in charity – Wallahi your money did not become any less. It was maybe a speeding ticket you were going to get, and instead of it going on a speeding ticket and you agonising over it, it went to such a good cause. Maybe your son or your wife was going to get sick, or a tragedy or calamity was going to happen (may Allah protect you and guard you from all that). Your intention was so sincere in the one hundred for Allah, that He saved you from severe hardship. Rest assured when the Prophet sallallahu 'alayhi wa sallam gave an oath that your wealth will not become any less, it is not going to become any less. When Allah promised that He is going to recompense, you better believe He is going to recompense. When The Generous promises to recompense, know that He is going to recompense because He is Al-Kareem (The All Generous).

Let me say, among the best charity in these blessed days and what I want to draw your attention to, is for those neglected families who have a member in prison. We have an epidemic – many brothers (Muslims) are going to prison and sisters and families left behind are getting neglected by this Ummah. A few days ago, a sister called me and her name is Umm Saleem (many of you know her). She is a Niqaabi revert with two kids, and one of her kids needs special constant supervision and attention. Her husband went to prison and to this day, Wallahi I do not even know exactly why he is in prison. It does not really actually matter to me and I do not really care – we have a Muslim sister who is a revert with no roof over her head and no food for her children. As you know, I called the brothers to collect for

her twice and the brothers and sisters were very generous in responding, especially our brothers and sisters on Twitter. May Allah reward them, I will never forget that.

Over the course of the past months, she tried to go to her local Masjid to get something to help her. The officials there told her we are not going to help you. She kept contacting them and they gave her an official response that we are not going to help you. Finally she said let me talk to the Imaam – she spoke to the Imaam a few days ago and she said why are you afraid? The media or the FBI? He said we do not care about the media, it is the FBI. She said go ask the FBI, if they say it is an issue then I can agree – if they say it is illegal then reject me. The Imaam hung up on her face. Those who let Muslims down, such as this one in such difficulties – I ask that Allah The ‘Adheem, The Haleem let them down when they so mostly need that desperate help from Allah.

We talk about tyrants in our countries, but we have those who run our Masaajid over here with an iron fist and Mubaarak, Abdullaah and Ghaddaafi put together could not do what they do. This Ummah needs to revive its upbringing and thinking – revive their thinking in accordance with Tawheed. The entire way of thinking needs to change – that gutterish way of thinking needs to be refurbished by the Tawheed way of thinking.

If this woman goes back to her family or goes back to her church, she is going to get a house and food – I guarantee you that. The Jehovah’s Witnesses will give her that and more, but this pathetic Ummah abandon her and let her down. When she becomes Christian or whatever it is, who is going to be responsible before Allah? Who is going to be responsible for her and her kids sleeping hungry? This is just an example and I only mention it because I was just informed that she talked to the Imaam a few days ago, but there are many precise examples I can state of Masaajid where this goes on. These are sisters whose husbands are in prison, and whether you agree or disagree with their husbands is not even an issue. That is not what we are talking about – this has to do with families being abandoned and they are in desperate need.

She told him go and ask – if they tell you it is illegal, I can accept it and that is a sufficient response to me. She told them I do not want the Masjid in any kind of problem. I do not want anyone in any problem, but if they say okay then help me. The fear in hearts over such matters is from the devil and the devilish thinking of them. The devils are shackled, so it is their devilish thinking.

إِنَّمَا ذُلِّكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ... ﴿١٧٥﴾ آل عمران:

It is only Shaytaan that suggests to you the fear of his Awliyaa’ [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad sallallahu ‘alayhi wa sallam)]. (Surat Aali ‘Imraan: 175)

The Shaytaan suggests this type of fear of his Awliyaa' (his supporters). The devils have been shackled, but there are other devils who are unfortunately running around heading Masaajid.

Among the best channels of Zakah in this Ramadhaan is to search for a family who is widowed by a husband who is in prison – she is like a widow. Try to do it yourself in your community and in your surroundings – directly between you and that family. It is such a good feeling when you go and hand them the Zakah yourself. Go to them, give them the charity and tell them this is for food. If you are afraid, tell them this is for food and rent. Wallahi you will see the affect of that charity on your life in this life, before the life after.

Why did I specify this? As always, I raise issues and awareness to unpopular and neglected matters. It is a Fardh, I have to do it. Likewise, just like this matter – Ibn Taymiyyah said the best of all obligations is to secure the release of prisoners. Pertaining to charity, I am going to say in this day and age, among the best charities is to give your Zakah to such families and to prisoners. Let me add prisoners – what do I mean? Most have not been in prison, Alhamdulillah and Inshaa Allah none of you see it. Do not think that one in prison cannot spend. They can spend and they can get necessary survival items like soup and tuna, because at times the food over there is not eatable. You would not eat it and nobody can eat it. Whether you agree with them or disagree with them, again this has nothing to do with it. We must feed the captive. During the time of the Prophet sallallahu 'alayhi wa sallam, he ordered that those who came to kill him and annihilate them be given the best of food. The Sahaabah gave them the best food they had – it was better than what they ate.

I met many in prison who were in for drugs, murder and other crimes, and they turned to Islam. When I saw how good they were, I asked them how did your Imaan get to this level? They said Shaykh we made mistakes, we lost this life and we are possibly going to die in here, so we want to go from here to Firdaws. Wallahi one of them pointed and he said I want to go from here to Firdaws.

You can walk up to your refrigerator, go to your local market or the gas station to get a little snack and come back, but your brothers behind four walls sleep with a hungry stomach.

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾  
الإنسان:

And they give food, in spite of their love for it (or for the love of Him), to Miskeen (poor), the orphan, and the captive. (Surat al-Insaan: 8)

They give food in spite of their love and need for it, for the love of Allah. They give it to the Miskeen (poor), the Yateem (orphan) and the Aseer (captive) – Allah specified it in the Qur'an. This was revealed in Makkah and at that time there were no captives – Muslims were not captives. Some of the scholars said this was talking about non-Muslim captives. If

Allah told us to make sure the non-Muslim captives who came to kill and annihilate us are well fed, then imagine how it is for the believers who are held captive.

Go look up a list of prisoners and give them five, ten or twenty dollars each. That may not be significant here, but behind the walls it is. Wallahi, we would not accept a non-believer who fought us and tried to kill us to sleep hungry. Would you accept it for one who says Laa Ilaaha Illallah Muhammadar-Rasoolullah?

The beauty of this is the secrecy of it. When I was in Madinah studying, there was a student who was one of my best friends. His family was not that rich but they sent him some amount of money every month, so we would go to the supermarket together. Over there in the local neighbourhood supermarket, there is a trust factor. You go and buy for the whole month, they record it in a notebook, and at the end of the month you go and pay it. This friend of mine used to take the money his family gave him, set it aside and not spend it on himself. He would go to the local neighbourhood market, and ask them is there anyone struggling who cannot pay and they are giving you a hard time? One time he said there was a widow and she had a few kids. It was probably a few months that she had not paid, so he took out the money and paid it. No one knew – he told the owner not to tell anybody and just to tell her the amount has been paid. Some time thereafter, we returned one time and he said the widow came to pay and he told her it has been paid. He said she stood there crying and crying and making Du'aa for the one who paid that amount.

In Sahih Muslim, a man gave a camel with a halter rope on it as charity. The Prophet sallallahu 'alayhi wa sallam said you get seven hundred camels in Jannah, with halter ropes on them – meaning they are ready. Seven hundred camels in Jannah, ready for you to ride and enjoy the scenery of Jannah.

When you are stingy in charity, you are only stingy on yourself. It is only on yourself. Look at the verse:

﴿٢٧٢﴾ الْبَقْرَةُ: ... وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا إِنْفِسَكُمْ ...

And whatever you spend in good, it is for yourselves. (Surat al-Baqarah: 272)

When you hold back and you are stingy in giving others, you are being stingy on yourself because Allah said:

فَلَا إِنْفِسَكُمْ

It is for yourselves.

In Sahih al-Bukhari, the Prophet sallallahu ‘alayhi wa sallam said one who takes care of an orphan or a widow is like a Mujaahid, or like one who prays all night long and fasts all day long. What is the difference between a widow and a woman whose husband is in prison? Allah gave a prostitute forgiveness because she took a drink of water to a dog, so imagine if you feed a hungry inmate, a hungry family or bring shelter to any of them.